

THE JUVENILE INSTRUCTOR.

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VOL. I.

Poetry.

THE BEGINNING OF EVIL.

[SELECTED.]

It was such a little thing—
One slight twist of crimson string—
But 'twas stealing all the same,
And the child who took it knew
That she told what was not true,

Just to screen herself from blame;
First a theft, and then a lie,
Both recorded up on high.

It was but a little sip,
Just a taste upon the lip,
But it left a longing there;
Then the measure larger grew,
And the habit strengthened too,
Till it would no curbing bear.
So the demon drink decoys—
Soul and body both destroys.

It was but one little word,
Softly spoken, scarcely heard,
Uttered by a single breath—
But it dared to take in vain
God's most high and holy name,
So provoking wrath and death.
Soon the lips, once fresh and fair,
Opened but to curse and swear.

Ah, it is the foxes small,
Slyly climbing o'er the wall,
That destroy the tender vines;
And it is the spark of fire
Brightening, growing, curling higher,
That across the forest shines.
Just so, step by step, does sin,
If unchecked, a triumph win.

WASPS.

Did you ever see a wasp? "Guess I have and felt him too," says George Grayback, holding up his finger, which was stung yesterday by a wasp that was crawling over the arm of his chair when he sat down.

Well, wasps are mischievous creatures. They are a hungry set, and where they are numerous, they spoil more nice fruit than would supply the wants of an army of boys and girls. They are thievish, too, for they kill bees and then rob their hives. Wasps are very bad characters. I don't like them a bit.

"I wouldn't like to be a wasp," whispers meek little Carrie. I believe her, sweet girl, because there is nothing *waspy* in her gentle nature. If George Grayback said the same thing, I should not believe him, for he is as near a wasp now as a boy can be. Isn't he always in mischief when he is not sleeping? Hasn't he broke more windows by throwing stones this summer than all the other boys of the neighborhood together? Isn't he dreading by all the little boys in school? And isn't he a thief too? Don't he put his finger into his mother's milk-pans and skim off the cream every time he gets into the cellar? Don't he slyly open the preserve-pots and eat preserves until he is sick? Ah, George, George, I am afraid you are *waspy*, if you are not a wasp, for you have all the habits of that mischief-loving creature.

Children should try to be like lambs, and singing birds, and bees—harmless, gentle, cheerful, and busy—and not like greedy pigs, troublesome mosquitoes, or thievish wasps.—[Selected.]

"What is whisky bringing?" asked a dealer in that article.

"Bringing men to the gallows, and women and children to want," was the answer.

For the Juvenile Instructor. BANYAN TREES AND FOREST.

NATURAL philosophy is divided by philosophers into what are called three kingdoms, known as the animal, the vegetable and the mineral kingdoms. All kinds of animals, from man down to the smallest insect or living creature that moves, are comprised in the animal kingdom. Every tree, herb, plant, bush, flower or anything that grows out of the earth is a part of the vegetable kingdom, unless it may be a curious work of the Creator, called Zoophyte, that is part vegetable and part animal, of which we may tell our readers more again. Every mineral of every kind is included in the mineral kingdom.

Among the many very curious, and, it might be said, wonderful things which are found in the vegetable kingdom, the banyan, or baian, tree occupies

a prominent place. This tree is a native of several parts of the East Indies, and its great peculiarity consists in the manner in which its branches grow. Every branch from the main trunk throws out roots, which at first are small, tender fibres, several yards from the ground, but these continue to grow thicker until they reach the surface of the earth, when they strike into the ground and grow there. In this way each branch becomes in time a tree, with roots of its own, from which other branches grow that throw out roots in the same way and eventually become trees also; all being connected at the tops, forming a deep shade of foliage so close that the rays of the strong tropical sun can scarcely pierce it, and all springing from one parent tree.

Our illustration shows some of these trees, with a forest growing from them in the peculiar manner described.



It can be seen in a moment that a banyan tree will thus grow to cover a great surface of ground. On the banks of the Nerbudda, a river in the East Indies, there is a celebrated tree of this kind, which covers an area so immense that it has been known, on the march of an army, to shelter 7,000 men under its shade.

The Hindoos, or natives of Hindostan, in the East Indies, have a great veneration for this tree. From the long time it lives and continues to grow, from its outstretching arms or branches, and its overshadowing beneficence, they look upon it as the emblem of Deity. Their most esteemed pagodas, or temples in which idols are worshipped, are generally built near these trees; and many Brahmins, or priests of their religion, spend their lives in solitude under the shade of the banyan tree; while natives of all classes are fond of recreating in the cool recesses, beautiful walks, and lovely vistas which it forms.

[For the Juvenile Instructor.

HONOR THY FATHER AND MOTHER.

Now, my little children, you have played until you are nearly tired, come and have a talk with "Uncle George" for a little while.

I was looking over my old Bible, that I read in so often, and I happened to see the same passage

that I used to read when I was a boy; I will read it to you, if you will be still and quiet.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." I will read another passage in addition to this. "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord."

The great heavenly Father of all people has given this good advice to his children. He is sorry when they sin against Him, for He wishes them to come to His presence, and live with Him in heaven.

Your earthly father works for you, to get you shoes and frocks and aprons and coats and pantaloons; to get you bread and milk to eat, and all the good things which you enjoy. Your mother sits up at night to make and mend your clothing when you are asleep, and she comforts you when you are sick and in trouble. Both your father and mother are very kind to you, and they feel so happy when you are good children. They take care of you when you cannot take care of yourselves; they get you a home to live in, and surround you with safety and blessings; and when you do not see them, or hear them, they pray unto God that you may grow to be good men and good women, and live to comfort them when they are old and feeble. They send you to school that you may learn to read and write, and be better able to be useful when you become men

and women. Thus your parents toil and strive to make you good and great, that you may be an honor to them and to yourselves.

In a few years you will be grown to be young men and young women; and oh, what a comfort you will be to your parents if you are free from the vices which are often seen in grown young persons! If you will now obey your parents, and honor them by your submission to their will, that disposition will not leave you when you are grown and can labor for your own support; and instead of taking from your parents all you can, you will then be ready to help them and bless them. In this way you will honor them, and keep the commandment of the Lord which we have just read, and the blessing of long-life and prosperity in the land will be yours.

When you become parents, if you have honored "the face of the old man" his blessings will be upon you, and upon your children, and they will honor you. My little children keep this commandment of the Lord, and thereby escape many sorrows which reckless and disobedient children are sure to meet with in this life, and secure for yourselves a place with your good parents in the kingdom of heaven.

There, you have been very good, I will not say any more to you now.

UNCLE GEORGE.

DOGS.

* No animal of the brute creation has become so much the companion of man, or so closely associated with him, as the dog. There are many varieties of dogs, each variety being known by certain peculiarities of form, size, shape and habits. In its wild or savage state it is a fierce and formidable enemy to all other animals; but, as a domestic animal it is truly obedient, fond of its master, watchful of his property, and shows the possession of much intelligence.

Some kinds of dogs are trained by sportsmen and hunters to assist them in pursuing game, for which they seem to have great natural powers. Of these the Pointer and Setter are, perhaps, the most used for this purpose. When the pointer scents game, it suddenly stops and remains motionless till the sportsman comes near enough to shoot; and when he gives the word the dog dashes forward and rises, or as it is called, springs, the game. When a bird is shot by the sportsman the dog will fetch it to him in its mouth, as you see in the accompanying illustration.



The setter when it scents game, instead of standing erect like a pointer, will either sit on its haunches or be close to the ground, until the word is given to spring the game.

The Newfoundland dog is distinguished for its great strength, sagacity, perseverance, patience, good temper and faithful attachment to its master. In its native country it is used to haul light loads of provisions or wood, on sledges. The Mastiff is a powerful animal, very vigilant over anything committed to its care, and is much used as a watch dog, especially in Britain, which was one time so famous for its Mastiffs, that the Roman emperors, when Britain was subject to Rome, appointed a resident officer for the purpose of breeding them and sending them to Rome to take part in the combats of animals which the Romans used to delight in seeing. The Bull dog is savage and ferocious, and very powerful. The Terrier is used in fox hunting and hunting badgers, polecats, rats and other like little animals; it is a variety well known. There are two

kinds of Terriers, the English, or common Terrier, which is smooth, sleek and of rather slender form; and the Scotch Terrier, which has rough, harsh hair, short muzzle, stout and short limbs, and is a dirty-white color. Our illustration represents the Scotch Terrier.



The Terrier gets its name from *terra*, the Latin word for earth, because it takes to the earth with such eagerness in following the little animals which it is so much employed in hunting.

The Scotch Collie, or Shepherd's dog of Scotland, is remarkable for its sagacity, often manifesting a very high degree of intelligence. There are many other kinds of dogs, some of which are raised and kept for their beauty of form, or hair, or their diminutive size. Rich ladies often keep little dogs as pets, which are called lap dogs. In northern countries a large and faithful kind of dog is used to haul sledges on the snow, and is much valued by the natives of the arctic regions, especially by the Esquimaux.

According to the Mahomedan and Hindoo religions the dog is impure, and people who believe those religions will not own dogs, nor will a Mahomedan touch one without washing. Consequently, dogs prowl about the cities, towns and villages in many parts of Asia, in great numbers, feeding on carrion or anything else they can get to eat, without having any masters.

We will close this article with the following anecdote, showing the sagacity of the dog:—

"No dogs admitted, sir," said the porter to a gay assemblage, as a young man and his dog appeared at the entrance; "you must leave him behind, if you go in."

"Very well," said the young man: "stay about here, Prince, until I come back;" and he joined the crowd within. By and by the young man wished to refer to his watch, when behold, the chain had been nipped in two, and the valuable time-piece was gone. He considered the case a moment, and then a sudden thought flashed into his mind. So, stepping out, he whispered the fact to the porter, and gained permission to take in his dog for a minute or two.

"Look here, Prince," said he, "my watch is stolen," and he showed him the empty pocket and the cut chain. "In there is the thief. You find it, my doggie. You understand, do you?" Prince wagged his head and tail, and then the two went in again. Quietly this dumb detective glided around among the people, smelling at this one's coat and that one's chain, until at last he set his teeth firmly into the coat-skirt of a genteel-looking man, and could not be shaken off. The young man quickly made known the case to the bystanders who gathered around him, and he had the thief's pockets duly searched. Six other watches were found about him, which he had gathered up in the course of the morning, and which their right owners were very glad to get their hands on again. Prince selected out his master's property in a twinkling, as that was all he cared for, and gave it to him joyfully. It would have taken a very keen policeman to do the work so neatly and quickly, and all agreed that he merited as fine a dinner as a dog could have.

The dove was the first newspaper carrier, when one morning it went and fetched a leaf for Noah. It contained a paragraph on the weather, notifying him that the heavy rain-storm was at an end.

SKETCHES FROM THE BOOK OF MORMON.

[For the Juvenile Instructor.]

HISTORY OF THE NEPHITES.

AFTER Nephi and his people had become settled in their new home, they commenced to build a temple to the Lord, of the same style and pattern as the one built by Solomon at Jerusalem, only it was not so large nor adorned with so many precious stones and metals. This temple was completed somewhere about thirty years after they had left Jerusalem. As one very strong evidence of the truth of the book of Mormon, and particularly of this portion of it relating to the building of the temple, we will mention that Messrs. Stephens and Catherwood, two gentlemen who traveled through Central America for the purpose of exploring the ancient ruins to be found in that country, testify that they found the ruins of a large building constructed after the manner of Solomon's temple at Jerusalem.

About fifty-five years after leaving Jerusalem Nephi died. His had been a very eventful and stormy, but useful and happy life. He enjoyed many very important and glorious revelations from the Lord, some of which are recorded in the Book of Mormon. He had been the principal instrument, in the hands of the Lord, in delivering his father's family from Jerusalem and conducting them safely to the shores of America. He laid the foundation of one of the most powerful, intelligent and civilized nations that ever dwelt upon this or any other continent; built a temple for the worship of God, and, altogether, was one of the most extraordinary, noble and virtuous men that ever lived. His brother Jacob succeeded him as the Chief, or ruler, of the Nephites. He was also a good man, who enjoyed the blessing of revelation from the Lord, and who strove to teach and persuade his people to do right and serve the Lord.

Before Jacob's death he committed the plates into the care of his son Enos, who also succeeded his father in the Priesthood and as the leader of the Nephites. Enos, also, was a good man, and, when quite young, sought earnestly to become acquainted with the Lord, and received revelations from Him. After his father's death, he went into the forest one day to hunt, but the words which his father Jacob had often spoken to him about Jesus Christ and eternal life so filled his mind that he could think of nothing else. So he knelt down in the midst of the forest, all alone, and prayed mightily to God all day, and when the shades of night began to gather around and the stars were shining above him, he still poured out his soul unto God, earnestly desiring to have the assurance that he should enjoy the blessing of eternal life. And the voice of the Lord spoke to him, saying Enos, thy sins are forgiven thee, and thou shalt be blessed. This made Enos feel very happy and filled his heart with love to the Lord, and with love to all his fellow creatures, even to the wicked Lamanites who were trying to kill him and all the Nephites. He felt anxious that everybody, if it were possible, should share in the delicious peace and happiness which he enjoyed.


Do any of our little readers feel that they would like to become acquainted with the Lord for themselves, to know that He is their father and their friend, to have the assurance that He is pleased with them, and to enjoy His Spirit in their hearts, so that they may be made as happy and good as Enos was? If so, they can easily enjoy these great blessings. The Lord loves little children, and is just as pleased to have them talk to him as their earthly parents are; and He has promised to hear and answer them, and to give them His Holy Spirit, as well as any other blessing that may be good for them, if they ask for it in the name of His Son Jesus Christ. Who, then, will be content to live without such glorious blessings, when all they have to do is to ask and receive?

The Juvenile Instructor.

GEORGE Q. CANNON,.....EDITOR.

MAY 15, 1866.

A FEW WORDS TO THE JUVENILES.



HERE are some children who never appear to be satisfied unless they have the best of everything they desire, in preference to any of their companions. They must have the best piece of cake, the largest piece of pie, and the best seat at the table; and if there is any company at their parents' houses, no matter who has to wait, they will not. If their mothers insist upon their waiting and eating afterwards, their outcries and cross and dissatisfied looks annoy them and make them ashamed. If any articles of clothing are purchased for themselves and their brothers and sisters, they must have the first choice, or the article that suits them, or they feel unpleasant. They act as though they thought it was everybody's duty to humor and gratify them.

There is another class of children who take an entirely different course to the above. Instead of taking the largest and best of everything that may be offered to them, they take great pleasure in leaving that for somebody else. It is happiness to them to gratify others and to see them enjoy themselves. If they receive a present, in dividing it with their brothers and sisters they are not greedy, but are fully content to share equally with the rest; and if there should be any difference in the size or the quality, they would prefer that somebody else should have the best rather than themselves.

We saw two boys, one day, who appeared to be brothers, talking very earnestly together. Some person had given one of them two apples, one of which was larger than the other. What do you think was the subject of their earnest talk? Many of you would guess, perhaps, that each one was wanting the large apple. That would be the feeling of many boys. But the little boy to whom the apples were given was trying to force his brother to take the larger and finer apple, and his brother was trying to persuade him to keep it and to let him have the small one. We were much gratified at seeing such a kind and brotherly feeling between these two boys.

Children, how is it with you? Are you selfish and greedy, always wanting the best share for yourselves and thinking more of benefiting yourselves than anybody else? If this be your character, you will not have many friends, or be much loved by your companions, and you will grow up to be unhappy men and women. Are you kind and generous, seeking the interest of others the same as you do your own? If you are, all who know you will love you, you will always have friends, and you will be a blessing to your generation.

(For the Juvenile Instructor.)

Voices from Nature.

WATER.

You will have learned, my young readers, in your Geography lessons, that nearly three-fourths of the earth's surface are composed of water, which, in the shape of oceans, seas, gulfs, bays, channels, lakes, rivers and brooks, not only contributes largely to variety of scenery, but also forms a powerful agent in making our planet habitable and teeming

with countless forms of life both in the animal and vegetable creation; but your astonishment will increase when I tell you that nothing can be found, which does not contain water in a large proportion. All plants are composed of more than one-third of that element; the bodies of animals and of men are formed of more than one-half of pure water, and even the air we breathe is almost nothing but water in a dissolved state. But here I must stop lecturing so scientifically, or my young friends might shake their heads dubiously, if I should continue in this strain, telling them, perhaps, that even a candle could not burn if there was no water in it, or that men have commenced to make the water burn, light streets and houses with it, or explode it like powder.

But what are all the inventions of man by which he has snatched up, as it were, here a little and there a little of the manifold properties of water, in comparison to the life-sustaining mission the Creator has assigned to this element. Man may force it to drive his mills and engines, but God sends his rain into the ground, and his gentle dew upon the leaves, and whole continents are clothed with verdant green; man may cause it to rise in beautiful fountains, hundreds of feet into the air, but God's sun draws it up into the clouds; man may send his ships on its waves, but God has planted in it the islands of the sea, and the monsters of the deep; man may lead it down from artificial mountains in murmuring cascades, but God created the Niagara Falls, that are in the language of the poet

"A sound that since the world began
Was never for a moment broken;
A word that since the birth of man
Of the Eternal God has spoken."

Man, finally, may wash and bathe in it to keep his body clean, but God has appointed the waters of baptism for the remission of sins.

When first I saw the mighty ocean spread before me, I felt almost overpowered by its endlessness; and when I look upon the fleeting waters of a river, watching its ripples as they swiftly glide by, they seem to tell me that my life is also hurrying irresistibly on until we both reach the place we came from,—it the ocean, and I the great unknown world behind the rail.

A summer evening on the ocean is unsurpassed by its sweetness, calmness and grandeur, and nothing indicates the terrible fury with which the same water towers up mountain-high, when aroused by the hurricane. Who can measure its deep and discover the secret elements of His power hidden in its bosom? But the ocean tells us that we carry within us something surpassing all this—our own heart; that heart, that to-day is filled with peace and contentment, and to-morrow, perhaps, is convulsed by the devastating storms of passion, if the heavenly light of the Spirit of God has not brought it under its influence. Who, but God, can fathom the secret thoughts of the heart of man?

The ocean's deep no sounding may impart;
Of greater depth, though, is the human heart.

K. G. M.

(For the Juvenile Instructor.)

LITTLE GEORGE AT SCHOOL.

A TRUE STORY.

WHEN the boys had finished their breakfast it was about half past eight o'clock.

They were now permitted to play in the big yard in front of the building, where they had been eating. One of the biggest boys had the care of the rest, to see that none of them ran away to hide themselves among the buildings, or in the gardens.

This yard was nearly as large as one of the City lots in great Salt Lake City, and it was surrounded

with high buildings, and paved all over with smooth stones. There was an opening leading from this yard to another very large yard, where there was a chapel in which the people of the poor-house met to hear preaching and to pray. It was through this opening that little George ran when he tried to run away.

On the same side of the yard and joining the building which contained the dining room, was another large building with deep dark cellars underneath. This was the mad-house, where they confined people who had lost their senses. Those who were very mad were kept in the cellars, and those who were not so dangerously mad as to hurt anybody, were kept in the upper stories of the building. On the opposite side of the mad-house buildings was situated the cooking room or kitchen, and next to that the governor's office. There were more yards on the back of these buildings, some of them surrounded with high buildings, and some with high brick walls. In these other yards they allowed the crazy people to sit and walk and take exercise and the fresh air.

Little George did not want to play with the boys, and stood quietly against the iron railings beside the mad-house wondering what they would do with him next. The little, sickly, cripple boy did not want to play either, but he sat upon the cold stone steps leading to the dining room, coughing, and feeling very sick.

The boys had played about half an hour when a bell rang on the other side of the yard opposite to the dining-room buildings. The big boy that had the care of the rest of the boys to see that none of them ran away, gathered them all together, and marched them two and two to the other side of the yard, and down some steps into a big room underneath a large building. Little George began to look for big tubs and cold water, and water-buckets, but instead of seeing these, he saw long benches and desks, and books, and inkstands and pens, and slates, for he was in the poor-house school room.

The boys all went to their seats, for they knew where to go, but little George did not know where to go, and was left standing in the middle of the school room. Not far from where he was standing his eyes fell upon a little, good-natured looking old man, sitting upon a chair by the side of a little desk. He had no hair on the top of his head, and what hair he had all around the sides of his head, was almost as white as snow, and his heavy, gray eye brows framed the large glass eyes of an old-fashioned pair of spectacles; he was less in height than the biggest of the boys in the school, but was lusty and fresh-looking in the face and wore poor-house clothing. This was the poor-house school teacher. While little George stood there, feeling a stranger and friendless, the school teacher noticed him. Now, little George had a bold, generous, open, honest and innocent face, that was interesting to people who can look through the human face to the soul. The old school teacher was one of that class of persons. He held out his hand to the lonely boy, and said, "my poor little stranger, come nearer to me that I may speak to you." The tenderness that was in the tones of the old gentleman's voice, as he spoke these words, were like a great blessing from heaven to the heart of the poor boy. When they were tying him in a large tub, and throwing water upon him for running away, he was determined to run away again, it made his heart hard; but when the old man spoke to him in that way, his heart melted, and he rushed into the old man's arms and burst into tears on his bosom.

When little George had overcome this burst of grateful tears the old man said to him:

"My poor little wanderer, tell me your name."

Little George toyed with one of the buttons of

the old man's vest, and in the midst of crying sobs, answered:

"My name is Little George."
"A very pretty name indeed; would you like me to teach you to read and write, Little George?"

He was willing to do anything that this kind hearted old gentleman told him to do; and in token of his gratitude he put his hand in his pocket, and took out his half-penny that the kind lady had given him, and his three marbles and offered them all to the good, little old man. Kindness was worth more to Little George at that time than all his earthly possessions. The old gentleman received the intended presents, and said he would keep them for him, and when he wanted them he could have them.

So little George was placed at a desk near the poor-house school teacher, and commenced to learn the meaning and use of the letters of the English alphabet.

UNCLE GEORGE.

Biography.

JOSEPH SMITH, THE PROPHET.

(CONTINUED.)

JOSEPH occupied, in the days of which we write, all his time in translating the Bible, receiving revelations, teaching the Saints, and traveling and preaching. He still lived at Hiram. One night in March, 1832, a mob burst into his house. He had been watching over a sick child and was asleep at the time. When he awoke they were carrying him out of the house. These mobbers carried him to a meadow close by. They tore all his clothes off, and scratched and pounded him severely. They covered his body with tar, and the feathers which they shook on the tar they had stolen out of Sidney Rigdon's house. Sidney had been carried out of his house at the same time, and the mob had nearly killed him also.

Every time Joseph attempted to stir they threatened to kill him. They tried to force a tar paddle into his mouth; and they also broke a small bottle in his teeth in trying to pour some thing down his throat. In trying to pour this stuff into his mouth they must have thought to kill him. This stuff was supposed to be *aqua fortis* or as it is sometimes called *nitric acid*, as where it was spilled on the ground it burned the grass. This is a very powerful and destructive acid. They also tried to choke him. Had not the Lord prevented them, they would, without doubt, have killed him.

Joseph had not done these men harm. His only cause of offence was preaching the truth, and for this the wicked were ready to murder him. The chief leaders of this mob were apostates—men who had been baptized into the church, and who by committing sin afterwards, had lost the Spirit of the Lord, and denied the truth and been cut off from the church. Instead of the love they once had towards the work of God and His servants, they had hatred. The most bitter enemies Joseph had during his life-time were apostates. It has always been so with the servants of God. It was an apostate who betrayed Jesus to his enemies. His name was Judas Iscariot. And it has been through apostates that the most of the servants of God have been killed.

Besides apostates there were, as usual, a good many men who professed to be religious and to love God in the mob.

Mobbing and abuse did not, however, prevent Joseph from declaring the truth. The next morning after the mobbing, being Sunday, he preached to the people. Among his congregation were several of the mob who had so cruelly abused him the night previous. He baptized three persons that day.

On the 2nd of April, 1832, Joseph, accompanied by four brethren, started on his journey to Missouri, to visit for the second time, the place which the Lord had said should be the center stake of Zion. While there Joseph held a conference of the Elders and Saints, and received several important revelations, and made arrangements for the publication of the Book of Commandments and also the Hymn Book, and attended to other business.

In returning from Missouri to Kirtland, Joseph had Bro. N. K. Whitney for one of his companions. In those days there were no railroads in the country in which they were traveling. They traveled by stage, and one day the horses got frightened and ran away at full speed. Bro. Whitney attempted to jump out of the coach, and his coat being fast, his foot caught in the wheel. His leg and foot were broken in several places. They stopped at a tavern in Indiana. While here poison was administered to Joseph in his food. He vomited profusely and brought up large quantities of poisonous matter and blood. So great was the effect upon his system that his jaw came out of its place. This he put back himself, and then went to Brother Whitney who administered to him in the name of the Lord. Joseph was instantly healed, though the effect of the poison upon his body was so powerful that much of his hair was loosened from his head.

Children, if you will turn to the 16th chapter of Mark, you will find, that Jesus, after his resurrection, appeared to his disciples. He told them that certain signs should follow those who should believe. Among the rest, he said, that "if they drink any deadly thing, it shall not hurt them." Joseph had proved this promise to be true. He had taken deadly poison; but, through the power of God, it had not killed him, and by having hands laid upon him, he had been healed.

"Every one of you, little readers, can have the same blessings, if you will only exercise faith; for the Lord has promised them unto you as much as to any people who ever lived.

You may be sure that Joseph would not want to stop at that place any longer after receiving such treatment. He told Brother Whitney, that if he would agree to start for home in the morning, they should have a prosperous journey. He described to him the various conveyances by which they would travel, and where they would find them, with as much minuteness as if he himself had arranged every thing beforehand. This he did through the spirit of prophecy. Joseph had administered to Brother Whitney, and though he was severely injured, he did not fail to eat his food regularly and to have good sleep. He took courage at what Joseph said, and they started. They found everything as he had described, and had a quick passage home.

A JUST REBUKE.

"It was my custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran. One night as I was thus engaged, my father, a man of practiced virtue, awoke.

"Behold," said I to him, 'thy other children are lost in irreligious slumbers, while I alone am awake to praise God.'

"Son of my soul," said he, 'it is better to sleep than to wake to remark the faults of thy brethren.'

He who swims in sin will sink in sorrow.

Correspondence.

ALPINE CITY, Utah Co.

Editor Juvenile Instructor:

DEAR BROTHER:—When the prospectus for the "INSTRUCTOR" was published, I explained it to my little sons, (one ten, the other eight years old) and told them they could subscribe for, and call the paper their own, I would pay for it, and with pleasure I see its good effect.

When the mail comes they inquire for their paper; and when received, read it many times.

They will read to me, and I explain the meaning of the hard words, and what they do not fairly comprehend. Knowing that it is directed to them, it begets a desire to read, which not only improves their reading, but enlightens the mind, and informs the understanding.

I presume there are many little boys and girls in these valleys who take interest in, and are much benefited by the "INSTRUCTOR."

I do heartily wish it God speed, and pray for blessings upon its Editor and Contributors.

Respectfully, your brother in the Gospel,
JOHN W. VANCE.

LITTLE THINGS; OR PUTTING OFF.

"It surely cannot matter much;
I'll leave it yet a day,
It's such a very little thing,"
How often do you say!

A little duty still deferred
Will end in "never done,"
And "by and by is time enough,"
Has ruined many a one.

CHINESE PROVERBS OF CONTENTMENT.—The ripest fruit grows on the roughest wall.

It is the small wheels of the carriage that come in first.

True merit, like the pearl inside an oyster, is content to remain quiet until it finds an opening.

The top strawberries are eaten first.

THE following have correctly answered the Charade in No. 8: the answer is BRIGHAM YOUNG:—E. H. Pane; Wm. Grimsdell; Willard Maughan; Wm. Foulger; Nancy A. Peterson; Hester Sims; Mary A. Fitzgerald; Julia A. Fitzgerald; Elizabeth Richards; Delilah A. Allen; Mary E. Shipley; John G. Sharp; Rhoda Slade; Mary Ann Smith.

CHARADE.

BY E. B.

I am composed of 18 letters.
My 11. 2. 9. 4. 18. is what we should all do.
My 10. 6. 9. 4. is a period of time.
My 18. 8. 15. is a religious woman.
My 9. 7. 8. 14. 4. 4. 2. 11. is what all persons should avoid.
My 1. 4. 2. 12. 18. is a color.
My 6. 4. 4. 3. 4. is what the world is full of.
My 5. 14. 10. is what most young people are.
My 10. 9. 4. 15. is an article that all young ladies should learn to make.
My 2. 9. 5. 11. 6. is a bird of prey.
My 10. 17. 8. 15. 5. is what all children are.
My 12. 14. 4. 16. is what we can all do if we choose.
My whole is the name of a person well known to the readers of the JUVENILE INSTRUCTOR.

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Elder Wm. H. Shearman, Logan, will act as General Agent for Cache Valley.

Grain brought to this city for the JUVENILE INSTRUCTOR will be received, for the present, at the General Tithing Office; care should be taken to state on what account it is paid in.

Bishops and other influential men will oblige by adding in increasing the subscription of the JUVENILE INSTRUCTOR.

No pains will be spared to make this paper, both in matter and appearance, worthy of the patronage of every parent in the Territory.